same reason man identifies himself solely with the name and form he wears in his present existence; he is ignorant of his past before birth even as of his future after death. Yet all that he forgets is contained, present and effective, in the all-retaining integral consciousness within him.

There is a minor pragmatic use of exclusive concentration on the surface which may also give us an indication in spite of its temporary character.

The superficial man living from moment to moment plays, as it were, several parts in his present life and, while he is busy with each part, he is capable of .an exclusive concentration, an absorption in it, by which he forgets the rest of himself, puts it behind him for the moment, is to that extent self-oblivious.

The man is for the moment the actor, the poet, the soldier or whatever else he may have been constituted and formed into by some peculiar and characteristic action of his force of being, his Tapas, his past conscious energy and by the action which develops from it. Not only is he apt to deliver himself up to this exclusive concentration in a part of himself for the time being, but his success in the action very largely depends on the completeness

with which he can thus put aside the rest of himself
and live only in his immediate work. Yet all the
time we can see that it is the whole man who is
really doing the action and not merely this particular
part of him; what he does, the way he does it,
the elements he brings into it, the stamp he gives
to his work depends on his whole character, mind,